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Excerpts from Seekers for Inner Growth

Mildred Loomis

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Green Revolutioners Are Pluralists

By Mildred J. Loomis

What's a pluralist? In general, a person who sees many "problems of living" and many answers; one who is not satisfied to concentrate on any single problem or solution. The School of Living is based on pluralism. Its members are concerned in *many* (hopefully, *all*) aspects of living.

Green Revolution readers are pluralists, as their letters and articles show. Your editor enjoys this. I confess, after 25 years in the School of Living, to being constitutionally unable to stick to any *one* aspect of living. Life is just too complex for that.

International Foundation for Independence

Possibly *GR*'s major emphasis is homesteading. But vital as this is, it is only one aspect in a larger framework of creative, resourceful living. We are all inevitably affected by the larger (economic and political) problems. Hence we must be interested in them — and we *are*! Now that we have the International Foundation for Independence as a usable tool for basic ilbertarian social change, we have more reason for discussing larger social problems. With IFI we have more reason to claim, and to show people, the relevance of the green revolution to today's serious situation.

The December and January issues of *Green Revolution* carried two-page inserts emphasizing this relevance. Readers have expressed approval, but income has not grown as yet to sustain the extra \$140 a month which it costs. I trust readers are seriously working to extend our readership. For further trial, we plan for a few months to return to four pages, with Page 1 given to the "larger news and IFI plans and progress." Please let us know your reactions.

Search for Inner Growth

Another aspect of life needs attention — the search for knowledge of the Self; a psychological and spiritual seeking. Everywhere this is on the increase today. Many of our readers share it (see "Excerpts from Seekers for Inner Growth"). People are turning from a former concentration on externals, on wealth, the "world." For some there is a swing to a *monistic* emphasis, excluding all but the inner. We tend to hold to pluralism — that looking inward is *part of the whole*.

So we plan to give regular space to a department in *GR* on Inner Search. We invite readers to contribute to it. We plan more time in trustees meetings, workbees, reunions and seminars on this aspect of our education. We will train ourselves in communication, in human dynamics, general semantics, body awareness, sensitivity — believing that our progress will become smoother and our fellowship warmer and deeper.

INNER SEARCH—

A Quiet Time and Place

Of first importance for anyone who undertakes a serious search of his inner life, as most people know, is the arranging of a time and place for daily study and meditation. Regularity and freedom from interruption are important. For younger people, or parents with children, this is often difficult to manage. The inner search is best done alone. Ideally, other members of the household should not be aware that one has these interests, if they do not share them.

For many, these arrangements mean rising an hour earlier than others in the household. Such practices and disciplines are best managed without calling the family's attention to them, without interfering with performing one's family duties.

There are many guides and books on meditation. One of our readers suggests *The Heart of Buddhist Meditation* by Nyanaponika Thera, who says: "The resolute turning away from disastrous paths, the turning that might save the world in the present crisis, must necessarily be a turning inward into the recesses of one's own mind. Only through a change within will there be a change without. Even if it is sometimes slow in following, it will never fail to arrive. If there is a strong and well-ordered inner center in our mind, any confusion at the peripheral forces will spontaneously group themselves around the focal point, sharing its clarity and strength."

Other readers (and I, MJL, join them) find the writings and reflections of J. Krishnamurti useful. His books, *Commentaries on Living* (Series I, II, and III) are in paperback, \$1.25, from Theosophical Publishing House, Wheaton, Ill. (and also his *Life Ahead*). He says:

"The revolution needed today

... begins with a radical transformation in the mind itself. . . . It is necessary to encourage the development of a good mind — a mind which is capable of dealing with the many issues of life as a whole; and which does not escape from them, and so becomes self-contradictory, bitter or cynical. And it is essential for the mind to be aware of its own conditioning, its own motives and pursuits."

A group which mails monthly guides to meditation is Arcana Workshops, 407 N. Maple Drive, Beverly Hills, Calif. 90210.

Bay Area Meets

Richard Fairfield, editor of *Modern Utopian, a Search for a Way Out* (2000 Durant, Berkeley, Calif.), reports a series of meetings under the auspices of his journal and School of Living West. Both are concerned with the good life in community and on the land. January meetings at members' homes in Oakland, Berkeley and San Francisco have made possible getting acquainted, non-verbal communication and extended discussions of one's personal feelings regarding specific proposals in Skinner's *Walden Two*.

A Berkeley group is attempting to form a community along the lines of *Stranger in a Strange Land* and the *Harrad Experiment*.

Anyone who is a member of the League for Community or the School of Living (or a subscriber to *MU-AWO*), and who can attend at least two meetings a month is eligible for membership without charge. All members turn in a biographical sheet for compiling a directory. A bulletin, *Utopias Unlimited*, is issued for \$1 a year.



North of the Mississippi— Our Son "Geordie" Was Born At Home On Aug. 9, 1966, As We Had Planned

By Rebecca Knoess
New Harmony Homestead
Pennington, Minn.

At least half a dozen mothers-to-be have written asking us to share our experiences in giving birth to our son, Geordie. (See letter in October, '66 *Green Revolution*.) The Lamaze home delivery method seems to be gaining in popularity. All who have written us want a more intimate beginning and understanding with their child. We were happy to answer every letter by relating what had happened and how we felt about it. We still get letters and announcements of births.

We now wish to share the general process of Geordie's birth with all readers of *GR*. Several of our correspondents have indicated a strong need to be in touch with people who have experienced home delivery. (We are not experts in the Lamaze method of childbirth; we are simply telling of a single birth as experienced by us here on our homestead.) The references to massaging, breathing, etc., will be better understood by reading literature on the Lamaze method. A list of useful books is given at the end of this article.

Now, to go back:

Aug. 9, 1966

Ferdi's birthday. I woke up at about 3:30 a.m. and was hungry, so I got up and ate a bit and went back to bed. A few minutes later I had the first contraction. I didn't realize it was a contraction, but after a few seconds I felt my stomach and it was hard, like during a contraction. About 10 minutes later, there was another strong one. I did deep breathing with it, which helped. The third was even stronger, and I did the massage, pressing where I felt it most. Then I said to Ferdi, who was awake, "I think this is it."

I decided to time the contractions, so Ferdi got the clock (illuminated by candlelight). They were irregular, coming every 4, 5 or 6 minutes. They got stronger and stronger, and I soon switched to panting and then accelerated breathing along with massage. It didn't hurt as long as I did the breathing and massaging, but I felt it would hurt if I stopped. I was tired and discouraged because they were so irregular. I thought it wasn't labor, and I wished the contractions would stop so I could get to sleep again.

At about 7 o'clock the waters broke. I was distressed because nothing was ready to receive the baby. Ferdi quickly saw to that. The waters came all at once, with a bloody discharge. Contractions were much closer together now, about every 3 minutes, as I was expecting them to be. But they didn't seem so strong; perhaps because I had better control. Ferdi had put down a thick pad of newspapers, and between contractions was bathing me.

I switched to numbered breathing. Then vomited a little. The contractions grew stronger, and hurt some; I became tense and tossed around; Ferdi shouted

commands at me to relax and do breathing. This helped but I couldn't relax. This stage lasted about 4 minutes. I probably could have been pushing. Then Ferdi and I both examined me, but we were not sure what stage I was in. I felt the baby's head. The next contraction I pushed to see if it would hurt, like it would have if the cervix wasn't dilated all the way. It didn't hurt and the contraction's didn't hurt either, so I pushed as hard as I could. I could feel the baby's head moving down, but it went back again when I stopped pushing.

It was hard work. I grunted and my face grew red. I felt a little pain. I looked and saw something all pointy, covered with dark hair. I wondered if this funny shaped thing was a head. I tried to think what other part of a baby could be so hairy. I wasn't supposed to push any more, so I wouldn't tear, but I couldn't stop myself and the head came out quickly. The baby then turned and one arm and shoulder were born. They were all blue. I got scared because I thought there was only one arm, but the other came out soon. There was a little cry, and breathing started. Then the rest of him was born.

Ferdi put him on my stomach; Ferdi was crying with happiness. I asked, boy or girl? He said a boy — all wet and slippery and red. We put him on my breast, but he didn't suck at first. (When he did, he didn't stop for three



hours.) It was 10 a.m. The actual birth had lasted 45 minutes. About 10 minutes later the after-birth came out with one push.

Note. The umbilical cord was left uncut until toward evening. No need to hurry. When born, it was filled and sort of blue in color. The cord dried and shriveled during the day and turned white. We read it is best to wait with the cutting since some blood may yet reach the child from the cord and placenta.

When we decided to deal with the cord, Ferdi tied it firmly in two places, 2 inches apart and 6 inches or so from the baby's belly. He then cut the cord with scissors he had boiled in water. The baby's cord was then folded against the baby's belly and covered with a gauze bandage. About a week later the darkened cord dropped off, leaving a perfect navel.

Books That Helped Us Most

1. *A Practical Training Course for the Psychoprophylactic Method of Childbirth* (available from the American Society for Psychoprophylaxis in Obstetrics, 164 W. 79th St., New York City).

2. *Canadian Mother and Child* (from: Dept. of National Health and Welfare, Division of Child and Maternal Health, Ottawa, Canada).

3. *Thank You, Dr. Lamaze*, by Marjorie Karmel.

4. *Emergency Childbirth*, by Dr. Gregory J. White.

5. *Childbirth Without Pain*, by Dr. Pierre Vellay.

(The last three are probably available in your local library or from Hatch Free Loan Library, 8 Pine St., St. Johnsbury, Vt.)

Excerpts From Seekers For Inner Growth

[The remarks below are the more remarkable in not coming from great sages but from some known, close friends, all concerned with the School of Living.—MJL]

Jan. 3, 1968, from a beautiful 25-year-old girl, our friendship of nearly a year's duration:

"Here's how I feel right now. I don't want to participate in any organizational planning. I want to devote most of my energies to looking inward. There are many fine people here into this same kind of thing, searching for the meaning behind it all. It makes me feel very glad to meet such beautiful people. . . . I'm enrolled in a class called "Tough"—will spend six days in the wilderness living off the land in February — and also in one on Compass and Map Making. But I was disappointed that the class in Spiritual Healing was closed—only 12 people allowed. Some friends have turned me on to a fine library (New Age, 6170 East Blvd., Vancouver, B. C.) which has many books, for a month's loan, on occult, esoteric, metaphysical and astrological subjects. . . . As the Beatles sing, "Things are getting better all the time."

Jan. 4, 1968, from one of my dearest friends for 20 years, re. violence in Black Power, etc.:
"I guess my main feeling right now is that we of the white mid-

dle class majority need to concentrate on untying our own inner knots. . . . Otherwise we just go on perpetuating the problems of exploitation and oppression. Each one of us must discover his own validity, his own goodness. Only then will we be free to act unselfishly.

"Intensive groups that question 'who we are,' and 'what we want' is a necessary first step. Certainly Negroes would be welcome in such groups. This might be seen as going backward, but it is a getting in in order to get out; we must un-learn and re-learn. Resenting people who op-

(continued on page 3)

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Flight From The City

By Ralph Borsodi (first published 1932)

Another piece of machinery which served in many different ways was a combination circular saw, planing-machine, and drill. These combination machines are, on the basis of my experience, a mistake. Separate machines are better in the long run, even though the investment in them is somewhat greater. We have used the drill on this combination hardly at all, and a separate band saw and separate planing machine would be better than the machine which we purchased. The band saw can handle heavy timber as well as ordinary lumber timbers for which the circular saw is too small. Nevertheless we have used our saw machine on many jobs, though it is now relegated mainly to the job of cutting wood for our fireplaces and kitchen stove. Recently we managed to rig up an attachment which enabled us to use a much larger saw on this machine, and we discovered that it is possible for us to rip boards up to six inches in width out of logs grown in our own wood lot. In our section of the country the blight has killed all the chestnut trees, and we have quantities of this fine hardwood which we were burning until it occurred to me that we might use this chestnut for making furniture. By this coming winter we shall have accumulated a quantity of chestnut lumber and shall then turn in earnest to furniture-making.

Our circular-saw machine was supplemented after a time with an electric hand-saw—one of the most useful tools on our place. It has proved not only a great time and muscle saver, but has added immensely to the skill of everyone who has used it. It takes a skilled carpenter to make a perfectly square cut with a hand saw. The electric saw makes it possible for any handy man to do an extremely workmanlike job. And of course when it comes to ripping boards, the speed with which it does the work delights the heart.

An equally useful tool has been our electric hand drill. It has, for one thing, almost relegated the brace and bit to limbo. We never use so slow a tool except for holes too large for our electric drill. We use this tool not only for drilling in wood and iron, but also for reaming pipes, and sometimes for sharpening tools. We have other machines which are not quite so often used—a sander, and a paint-machine, for example. As all our houses are built of stone, we do not have much painting of large surfaces with which to bother, so we have not the need of a painting-machine which those who build of wood would have. Taking them as a whole, these machines have made it possible for us to build up our place steadily, and to add improvements during odd times which would otherwise be wasted. It is largely because of these machines that we have built four stone houses on our places—three residences and a stone barn.

Our determination to build in stone dates back to discovery of Ernest Flagg's experiments in the building of attractive and economical small houses. Flagg developed a system of building out of stone and concrete, using forms in which to lay the walls, which greatly reduced the cost of stone construction. Relatively unskilled labor could build Flagg walls which were attractive, which were sound, and which were true. As a result, we found ourselves building of stone—the natural building material for a county with the name Rockland—at a cost not much higher than that of good frame construction.

My enthusiasm for many of Flagg's ideas has not abated. For instance, he calls attention to the absurdity of cellars under houses built in the country. The cellar usually represents a fifth of the cost of the house. For much less money, the storage space ordinarily furnished by a cellar can be provided by adding to the area of the building. Except where the contour of the ground calls for a basement or cellar, all our houses are built on what are virtually concrete platforms, over which the regular floors have been laid.

Another idea of his has been the building of one-story houses without attics and with low walls, using dormers over doors and windows to secure height where height is needed. This makes it possible to build outside stone walls which are not more than four or five feet in height for the most part, so that stone and concrete do not have to be carried up to a considerable height and scaffolds erected on which to work. The use of what he calls ridge dormers or ridge skylights makes it easy to ventilate these one-story houses in summer.

But one of the things most attractive to me in Flagg's type of construction is the number of designs which can be built around courts, section by section. This makes it possible to build part of a house to begin with, and add to it as means permit. When we started to build our main house on the new place, we first finished one wing of the house, and lived in it until the main part was finished. That took us over a year. The whole house is not even now finished—nor do I see any reason why it should ever be. A home, it seems to me, should grow like the human beings it shelters. Building one's shelter in this way, section by section, made it much easier for us to finance the building of the sort of home to which we aspired. And it should make it very much easier for those who have not enough money at the beginning for the home that their vision paints for them.

(continued next month)

Excerpts cont'd

press you because they don't know what they want is just an endless chain reaction.

"Somewhere, sometime, some groups must really work out, in their deepest natures, what they want and are willing to commit themselves to, as the good life for them. I think they would want and would try to make this useful for others. But this is not the most important consideration; neither do I feel it should, or ever can, be a large-scale operation.

"I see possibilities in theater (in the streets), but not one that would dish out propaganda, or 'tell you what I think'; rather one that would involve and shake up the audience, get a person to ask himself about his own values as a human being. Shall we brainstorm?"

* * *

Jan. 3, 1968, from a compara-

(especially in community) must temper their intellectual theories and philosophical ideas with down-to-earth recognition of and expression of their emotions. I have faith that it can be done without becoming a wallowing morass.

"But it also seems there must be a spiritual basis for commitment. This one seems to be avoided. It is easier to discuss such things as aims, program, buildings, and finances. Perhaps there needs to be weekends planned for learning the art of self-revelation through meditation. I know from experience that I could never have made it this far without the ability to 'go still' and see through my shenanigans."

* * *

And from a ranch-homesteader: "We meet frequently as a group, 23 of us, seasoned people aged 20 to 60. Two families in our group are 'homesteading' and producing their own food, and others are looking that way. We are mainly concerned in a Way of Life which leads to spiritual awareness (having nothing to do with religion, but rather illumination). This is not a 'hippy' approach. We are committed to setting aside contemporary values and diving into a discovery of the Self. We feel the way we make our living, the economics of our way, our involvement with the world around us, our attitude about life, food and health—all grow out of this basic search, not the other way around. So we concern ourselves with the path toward enlightenment, the union with the inner Self first. . . . We are a 'community'; we don't live together now, but it may come."

[The above have a common thread: the inward look! For some, at a particular time of life, it may call for a special analysis, and "turning away" from other aspects of life. But we are all, willy-nilly, all the time subject to ways of surviving and earning our living; and to being affected by economic, cultural and political institutions formed long ago. They are being shaped by some people; they need the assistance of those with the clearest minds and soundest values. The effort at combining their spiritual search with concern for community, and daily affairs (manifest in the above remarks) is an approach that avoids monism.—MJL]

Letters To The Editor

The Best Advertising

To the Editor:

I'm in the advertising business, and a newcomer to the School of Living, about which I'll no doubt learn more as I read your publications. I thoroughly enjoy *The Green Revolution* each time it comes. From the outside, it appears to me that you may be working too hard at reaching out to more people instead of using your energies for shining up the small piece of earth each of you now has. We advertising men work like hell to reach out to as many people as possible, but never forget that word-of-mouth report was the very first form of advertising, and is still the best, by far. — S. G., South Orange, N. J.

Appreciates Alexander

To the Editor:

Years ago I read articles in your *Balanced Living* about the F. M. Alexander technique of using the body and the self. I now have Alexander's four books, and have been using his technique with tremendous benefit. What a pity his books are not better known. They should be best sellers—not out of print. They are heavy reading, and require real study to understand and apply the principles to one's self.

I am trying to obtain several copies of Louise Morgan's book on Alexander, titled *Inside Yourself*. I'd like to exchange experiences, by mail, with anyone who has used or is using the Alexander technique.

My son-in-law and I are in charge of a beautiful three-acre estate in the Claremont section

Free Bulletins

The Extension Services of most state agricultural colleges will furnish free bulletins of various aspects of country life. Write for lists.

The following are some recommended ones:

From the University of New Hampshire (USDA Coop. Ext. Service), Durham, N. H.: (1) Vegetable Storage; (2) Freezing Foods At Home.

From Univ. of North Carolina at Raleigh (Coop. Ext. Service, Raleigh, N. C. 27607): (1) Pickles and Relishes; (2) Preserves, Jellies and Jams; (3) Commercial Fishworm Production; (4) Landscaping Your Home.

From Univ. of Alaska (Coop. Ext. Service), College, Alaska 99701: (1) Building A Log House, 25c; (2) Parka Book (25c); and the following, free: (1) Can Moose or Caribou in Tin Cans; (2) in Glass Jars; (3) Can Fish in Tin Cans; (4) in Glass Jars; (5) Tanning Hides; (6) The Compost Heap; (7) Gardens in Alaska; (8) Making Mukluks and Mittens with Fur; (9) Wild Rose Hips; (10) To Salt Fish; (11) Questions and Answers About Land and Living in Alaska.

One cannot order more than 10 bulletins from an Extension Service at one time.—STP

of Oakland, which we handle organically. This is next best to having a homestead of one's own.—Harry F. Russell, 331 Alcatraz Ave., Oakland, Cal. 94618

[Ed. Note—Our School of Living library books by F. M. Alexander wandered off in our book loaning, and now we're grateful to C. V. Rengstorff (4714 N. Virginia, Chicago) for a gift of Alexander's *The Universal Constant in Living, Constructive Conscious Control of the Individual, The Use of the Self, and Man's Supreme Inheritance*. We have not been able to locate a copy of *Inside Yourself*.]

Medical Power

To the Editor:

I do not have much faith in medical doctors and none in injections. In *Green Revolution* some months ago I read about Immunity vs. Hygiene, and had not known such great risks existed in vaccinations. I was vaccinated at five years of age, and shortly contracted polio which left me crippled for life. I'm now 33. That there could have been any possible connection between the two had never occurred to me. Now I wonder.

I firmly believe in individual freedom. No government should impose the will of one faction upon another. [But this is what all government is for.—Ed.] Suppose building contractors decided that stone was the best building material (never mind what others thought). So contractors then have laws passed forcing people to build only stone homes. What would this mean to lumber men, producers of shingles, paint, etc.? The carpenters' union would scream "unconstitutional," and of course be met with, "It is the law and must be obeyed." This, in principle, is what the medical profession has done in getting laws passed for shots, inoculations and injections. What can we do about it?—Theodore Barr, 158 Clay St., Tremont, Pa. 17981

[Ed. Note—At least two groups work for freedom in choice of therapy and medication: The National Health Federation (211 W. Colorado, Monrovia, Calif., with a legislative chairman, C. R. Miller, 121 2nd St., N.E., Washington, D.C.) and Citizens Medical Reference Bureau.]

Jewish National Fund

To the Editor:

You and your readers may be interested in the Jewish National Fund. It holds title to most of the rural land in Israel and distributes it to families according to occupancy and use. This method of land tenure is far from impractical or visionary, as some of your readers believe. This is voluntary, non-coercive, non-governmental.

The Jewish National Fund, via gifts and investments, buys up the land, prepares it (much of it

THE GREEN REVOLUTION — 3

February, 1968

ADVERTISING RATES

Classified: 35c per line. Minimum 3 lines or \$1.05. Average line has 40 spaces.

Display: \$5 per column inch. No discounts on any ads. Payment should accompany order.

Deadline: 20th of preceding month (for example: April 20 for May issue).

Send ads to: School of Living, Brookville, Ohio 45309.

MASS MEDIA — directory of 100 plus radical publications, all shades, 50c. P. McAlpine, 1304 Geddes, Ann Arbor, Mich. m(12-68)

ORGANIC GROWN, spray free, vegetable and flower plants. Donna Caton, 5630 S. Scarff Road, New Carlisle, O. (ph. 845-8689). c(2-68)

BUILD YOUR OWN FREEDOM! Save many days' research on all aspects of organizing a homestead or retreat from the coercive rat race. The Retreater's Bibliography is the result of over 2000 hours of research and contains more than 300 detailed listings on sources of information and materials essential to you. Send \$9.50 for your bound copy to: Atlantis Enterprises Ltd., 5020 El Verano, Los Angeles, Calif. 90041. a(2-68)

INTERESTED IN SIMPLE LIVING Read our manuals. Wildcrafters World No. 61, \$1; STP No. 59, 25c. Wildcrafters Publications, GR 3, Box 118, Rockville, Ind. 47872. w(3)4-68

LOOK AHEAD! Candidates should register for new intentional Communities. Write for application and 35-page book, *Intentional Communities Concepts*, \$1. Colonists of all ages, skills, interests sought. Emphasis on fellowship, voluntary association, survival, health, country life, self-help, realistic education. U.S.A. and Latin America.—Questers Project, Box N-13, Los Banos, Calif. 93635. q(2-68)

SINGLE MAN, 45 (physical and mental energy of 30) wants to meet woman, 30 to 50, for permanent mate to retire from civilization in some way. Must be attractive, enthusiastic, lively, outdoor-love and prefer organic food devotee.—Box 4, School of Living, Brookville, Ohio. d(2-68)

WILL EXCHANGE 10 acres woods with stream in Arkansas for 1 acre with stream or water farther north.—C. S. Dawson, Box 2048, Belo Horizonte, Brazil. d(2-68)

PARTNER WANTED to live on 40 acre wooded farm in west central Wisconsin. Free rent. Bachelor preferred.—John Killalea, Rt. 3, Box 172, Black River Falls, Wisc. k(2-68)

A MEMBER of School of Living has 30 acres nine miles east of Cincinnati. She wants to make a proposition about its use to a group of organic and country-minded persons. Write Box 10, School of Living, Brookville, Ohio. (1-68)

TEN ACRE campsite reserved for flower people. \$500. Wm. Earwood, Rt. 1, Lex-ington, O. 43764. (1-68)

A FEW remaining lots available in May Valley Cooperative Community—inter-racial, cooperative, single-family homes. So-called "profits" are returned to lot holders (\$200 to \$1300 per lot, so far). 27 acres of park, playground and orchard for common use.—Write John Affolter, 10208 147th, S. E., Renton, Wash. 98055. (1-68)

FREE ARTICLE. Every year hundreds of thousands of Southern rural poor move to Northern city slums. Farm co-ops can help them to stay on their farms and become independent. For more information, send for THE GREAT MIGRATION from National Sharecroppers Fund, Inc., 112 East 10th St., New York, N. Y. 10003. (1-68)

VIETNAM! VIETNAM! by Felix Greene, 175 pp., \$2.25. LET THERE BE A WORLD by Felix Greene, 64 pp., 75c. CHILDREN OF VIETNAM by Wm. Pepper, 20c. Marion Wilhelm, 97-28 130th St., Richmond Hill, N. Y. 11419. (1-68)

WALNUT ACRES puts its soul into its work—the supplying of whole, naturally-raised, carefully-processed, poison-free foods of all kinds. A highly significant, landbased, group venture. Please send for free mailorder price list. Walnut Acres, Penns Creek, Pa. 17862. wa(12-67)11-68

COLLECTOR'S ITEM — Summer 1967 issue of *A Way Out*. Don't miss it! 60 pages of vital, voluntary, anarchist, libertarian economics. This is the definitive issue on a free—really free—system. You'll not find another journal in this country—or in the world—with the point of view, the data, and the program in this combined (May-June, July-August) issue of *A Way Out*. Supply is limited. Get yours now. \$1 a copy from School of Living, Brookville, Ohio 45309. (1-67)

HEAVENS ON EARTH, by Mark Holloway. Utopian communities in America, 1680-1880, map and 14 illus., 246 pp., paperbound, \$1.85 plus 15c for postage and handling. Residents of NYC please add 5 percent sales tax; other NY state residents 2 percent. Dover Publications, Inc., 180 Varick St., New York, N. Y. 10014. (12-67)

READING is fun and so simple, even for 2 to 5 year olds, with this phonetically-based kit. Send \$22.50; money-back guarantee. Also, SECRETS in teaching your child how to INVENT, DISCOVER, TRULY CREATE. Send \$2.50 for easy to follow guide. Scientific Education Materials, 325 N. Clark St., Bloomington, Ind. (12-67)

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desert) for use, and turns it over to users. I believe that this type of voluntary land tenure can come into widespread use, with but half the energy that Marxists, Georgists and other governmentals are using for their systems. — Louis F. Potter, 19 E. 82nd, New York City

Who Agrees?

To the Editor:

To your "universal query," how practice ethical land tenure and exchange (money) in our new communities?, I'd say the first requirement is a meeting of (continued on page 4)